

Chapter 4

Varna system and its impact on backward classes

This chapter has been written with the objective that :-

Religious person,
political leader and
social reformer

Whether they are from upper class or lower class, Harijan, tribal or backward class and whatever party or religion they belong to, this will give them inspiration which will open a way for the upliftment and welfare of the people who have been deprived for centuries. The false illusions prevalent among the backward class will be eradicated and they too can become the living citizens of the country. They too should get social, economic and political justice which was the great resolution of our constitution makers.

The environment of injustice, partiality and usurpation of rights should end. The neglected backward classes should also have a fair share in the administration so that instead of the despair prevailing among them, self-confidence can be awakened. They can also become a strong link of the nation by becoming sensible and aware citizens of the country.

Only a just system will end inequality. When equality is established in place of inequality, the feelings of brotherhood will also increase in the country, because brotherhood (fraternity) flourishes among equals and not among unequal. Therefore, brotherhood (brotherhood) will increase with equality and only such a feeling of brotherhood will strengthen the real foundation of a

strong and powerful nation. Ultimately, a strong and robust nation is our real objective.

The purpose of this chapter is not to attack any particular caste or religion and we do not blame today for yesterday. Our purpose is to take a look at those historical and religious systems for the condition of the backward classes, which gave rise to backwardness and poverty.

Hindu caste system

Castes are the building bricks of the building of Hindu society. Hindu society cannot be imagined without caste and Varna system. Various types of merits and demerits of Varna system and Jati Pratha, which have been in existence for centuries, have been analyzed in deep studies by scholars. It is undoubtedly true that the creation of Varna and caste system was a very cunning act by which the majority of the working class was divided into various categories. A hierarchical society was created by filling them with the feeling of high and low. By saying that Varna system was created by God, it was linked to religion and it was strengthened permanently, due to which the roots of exploitation by vested interests became deep and those sitting at the top of honour and dignity continued to ruthlessly exploit the people of lower categories for centuries, generation after generation.

(a) Who is Shudra: -

This system has been the mother of the forward, backward, upper and lower classes. Brahmins, Kshatriyas and Vaishyas, "Dwij" (Dwijnama) were kept in a separate (high) category and a

separate low and uncultured category of Shudras was created. Since the "Shudra" caste was the laborer, the class doing art-skill, farming and other works of production was based on physical labour. Shudras and untouchable Shudras were divided into two parts. The one from whose pot the "Dwij" could drink water was called the touchable Shudra. The one from whose pot the "Dwij" could not drink water was called the untouchable Shudra. Not only this, this system was declared as a divine law so that no one could argue on this subject. Considering it as a divine system, one should continue to behave according to the caste system. There is a verse in the Vedas, which is called the voice of God:-

Brahmins Vaishya Mukhmasit Vahu Rajanya Kritah.

Ukr tadashta yaddheshya padmya shudrojayat.

Rigveda Man.-12 (Purusha Sutra) Mandal 1 Sutra 90

That is, Brahmins were born from God's mouth, Kshatriyas from his arms, Vaishyas from his stomach and Shudras from his feet. Lord Krishna also said in the Gita: -

“Chatuvarnam Mayakritya Guna Karma Svabhava Cha” means the four colors have been created by me according to Guna Karma Svabhava. Therefore, the caste system in India is said to be created by God and thus it has been a part of religion from the very beginning. Therefore, by calling the caste system based on birth in the Vedas and religious texts divine, they have somehow stopped social change and by establishing forever the benefit to one caste and injustice to the other caste, they have done a lot of harm to the majority of lower castes based on labour.

Patanjali has also described the Shudras in his Ashtadhyayi commentary as follows: -

"Shudras are also divided into two categories, that is, there are two types of Shudras, one is unexcluded and the other is excluded. That is, the touchable Shud and the other is the untouchable Shud. The touchable Shudra can touch the utensils of the Dwij and the untouchable Shud cannot touch the utensils of the Dwij."

(Patanjali Ashtadhyayi commentary chapter 2 block 4)

The backward class is a part of the Shudra Varna. The scheduled castes have been included in the untouchable class, who were forbidden to touch, who were known as low, low and untouchable etc. But the commission has to study only those whose influence is related to the backward class. Those who have been considered as touchable Shudras, even if they have been considering themselves in the Kshatriya Varna. There is a lot of evidence in this regard in the Smritis and Puranas, such as: -

Vanddhika, Napito, Gopah, Ashapa, Kumbhakarakah, Vanik, Kirat, Kayastha, Malakaar, Kutumbinah.

Varto meda chandalasya, das, shvapancha kolakah aate antyaj, samarvyatah ye dhanye cha gwasanah.

That is :- Carpenter, barber, Ahir, Chamaar, potter, Banjara, Kirat, Kayastha, gardener, Kurmi, Bansphor, Sthawar, Chandal, Bari, Shvapanch, Kori and those of equal status are all untouchable Shudras.

(Vyas Smriti 1-10-12)

Similarly :-

"Lodhascha, Gadhascha, Kashyapascha Kachhi. "Adhama and Shudra: These tribal people"

That is :- Lodhi, Gadaria, Kahar and Kachhi are the lowly (lowly) Shudra residents.

(Brahmin Secret Code)

In this way, by defining most of the backward class people as Shudra class, rules (legislation) were formulated for implementing their duties, prohibitions and disabilities and penal system which have been affecting the lives of the backward class people for centuries and through this system, all the areas from their daily life, activities i.e. getting up and sitting, studying and writing, eating and drinking, living style etc. to marriage rituals, conduct and behavior etc. have been affected.

"Brahmin, Kshatriya and Vaishya are the three varnas (two castes) viz. Dwijaati (those who wear the sacred thread). Those who are below them, the Shudras, do not have the religion of Shruti, Smriti and Puranas for them."

(Vyasa Smriti- 1-10)

A similar statement has been made in "Manusmriti"

"Brahmin, Kshatriya, Vaishya all three are twice born (Dwijnama) and the fourth Varna is Shudra. There is no fifth

Varna." It has also been said about the superiority of these Varnas- "Brahmin, Kshatriya, Vaishya and Shudra are four Varnas. Out of these four, each one is superior to the Varna of his own caste by birth. Upanayana (Janeu Veda) recitation and Yagna are prescribed for all Varnas except Shudra".

Apastamva Dharmasutra (Q.1 Q.1 Kha Sutra 4-5)

This chain of respect and disrespect was made unbroken and continuous forever. The caste system and the feeling of high and low were strengthened forever. Most of the untouchable class has been defined as scheduled caste and tribe and it is not within the scope of the commission to mention about it. Still, a lot of references have to be given so that the plight of our untouchable society by the religious scriptures, due to which today not only our but the entire humanity bows its head in shame, they have been called Chandal, Shupach etc. It has been said in Apastamba -

"Just as touching a Chandala is a sin, similarly talking to him or looking at him is a sin and atonement has been prescribed for this."

Aapstamb (2-1/2/8)

"According to Manusmriti, they should not live inside the village or settlement (colony). The mixed castes should reside near the village on famous trees, crematoriums, mountains and gardens while performing their respective duties."

(Manusmriti 10-50)

These are just a few examples so that the difference between untouchable Shudra and touchable Shudra can be understood. Although the social status of many backward class castes is similar

to the castes coming under the untouchable class, which are considered more or less untouchable like washerman, barber, etc. and they have been demanding to become Harijan and tribal. At the same time, many castes coming under the backward class have been trying their best to join the Kshatriya Brahmin or Vaishya Varna because some level of education and awakening has awakened the desire to get glorious respect in them. From the second decade of the twentieth century, the castes coming under the backward class tried to rise. Due to printing presses, newspapers, magazines, books etc. and the new environment, they also became awakened. Hence, they also tried to uplift their caste. During this period of upliftment and renaissance, there was a competition among the backward class castes to become Kshatriya, Brahmin or Vaishya. But during the period of awakening in South India, every society fought for its rights and its leaders, especially Periyar Ramaswamy Nayakar, started a self-respect movement. So, the backward class people in South India fought for their rights instead of becoming Brahmin, Kshatriya, Vaishya. They struggled for self-respect. On the other hand, the backward class people of North India, especially the Hindi speaking states, tried to join the upper class in the new wave of awakening.

Again, in the case of *Mukkankane vs Amma Kati*, the Madras High Court had to decide whether the Yadavs of Madurai are Kshatriyas or Shudras. The Yadavs used to call themselves Kshatriyas. But the court declared them Shudras in its decision.

(1927 I.L.R. 52 Madras page 1)

(b) Karma (duties) of Shudras

In the old codes of conduct and religious texts, duties were determined for the people of these backward classes (Shudra class) according to their Varnas and castes. Through the feudal system of Rajdharma, those discriminatory systems were enforced forcefully and a provision for punishment was made for dereliction of duty. ,

The intention behind this was not to establish any humane or virtuous deeds but to make a permanent system of exploitation generation after generation. Manusmriti, which was a code of conduct for Hindu society, has the following provision:

"God has prescribed only one duty for a Shudra, that he should serve all the three castes (Brahmin, Kshatriya and Vaishya) with his body, mind and money."

"Manusmriti 1-91"

Similar statement has been made in the following religious texts: -

- 1- "A Shudra can attain heaven only by serving the three Varnas (Brahmin, Kshatriya, Vaishya) according to his religion. The religion of others is as rejectable as that of another's wife."

"Arya Smriti"

- 2- "Serving the twice-born is the ultimate religion of a Shudra. Other than this, if a Shudra performs any religious act, it is fruitless."

"Parashara Smriti 1-70"

- 3- "Prajapati has made the Shudra a slave who will serve the Brahmins, Kshatriyas, Vaishyas for three years."

"Mahabharata, Shanti Parva 60-28"

"A Shudra should be made to serve the Brahmins whether he has been bought or not. Because the master has created the Shudras to serve the Brahmins. Even if the master frees him, the Shudra cannot get rid of slavery because slavery is his natural duty. The Shudra should be given stale food, old clothes, food grains and old utensils as rent."

"Manusmriti 10 verse 125"

The following is further stated in the Manu Smriti:-

"The penance of a Brahmin is knowledge, the penance of a Kshatriya is protection, the penance of a Vaishya is conversation and the penance of a Shudra is service. Thus, in the code of conduct, Puranas and Smritis, the castes that come under the backward class are laborers,

They were artisans, farmers and cattle rearers. Their work and behaviour had been determined and accordingly, generation after generation, they continued to do the work specified according to their caste and served the three varnas (castes)."

- (c) Naming ceremony according to caste

Naming ceremony has also been arranged according to the Varna and caste. That is, when a child is born, it is said that his name should be kept according to his caste.

Mangalya brahminsya syatakshatriyasya balanvitam.
Vaishyasya, Dhana Samyukte, Shudrasya Tu Jugupittam"

"The name of a Brahmin should be auspicious, the name of a Kshatriya should be powerful, the name of a Vaishya should be wealthy and the name of a Shudra should be condemnable."

"Manusmriti 2-31"

This has been stated in Vishnu Smriti as follows:-

"Let the name of a Brahmin be auspicious, the name of a Kshatriya be powerful, the name of a Vaishya be wealthy and the name of a Shudra be hateful."

"Vishnu Smriti 27-69"

When from childhood itself one is called by names denoting slavery and hatred, why will slave mentality and inferiority complex not settle in his mind. In this way, the entire caste becomes a victim of slavery and inferiority complex and cannot raise its head throughout life and consciousness becomes paralyzed. It was the effect of these religious texts that the castes called Shudra were given ugly and humiliating names. Although due to the effect of renaissance education etc., now people of lower castes have started naming their children themselves, otherwise even after independence or in some rural areas, the naming ceremony of people of Shud class is still done by Brahmins, which is told according to their caste and Varna. Therefore, on seeing the names

of people of lower castes, it is seen that they have been kept in an ugly form denoting humility and hatred. Whereas the names of Dwij class are auspicious, strong and wealth-indicating.

(d) Prohibitions or disqualifications for Shudras:-

Most of the backward class people who earned their livelihood by physical labour were not allowed to study as per their wish, to bear arms for the protection of the country or society and to earn their livelihood by doing respectable profession. This arrangement was made so that self-confidence and self-respect should not be awakened in the backward classes and they should not become competitors of the Brahmin classes. His deeds were pre-determined through the Puranas, Smritis and other religious texts in which he was born. He could not change them at will. The following examples will be relevant to explain the disabilities that have been imposed:-

"A shudra should not be given wisdom, nor the remains of a sacrifice, nor the portion left over from an offering, nor should he be given religious advice, nor should he be given advice on fasting."

(Manusmriti, Chapter 4 Verse 80)

"If someone preaches religion and fasting to a Shudra, then he too falls into a terrible hell called dark (Ashambat) along with the Shudra."

(Manusmriti, Chapter 4 Verse 81)

"If Shudras perform forbidden acts while serving Dwij, they have a short life and go to hell."

(Parashara, Smriti 2/19)

"A Shudra goes to hell if he drinks cow's milk and reads the Vedas. Therefore, a Shudra should stay away from these."

(Parashara, Smriti 1-73)

Similarly, the following statements are there :-

"Women and Shudras should not study"

(Mnemonic words)

"If a Shudra is engaged in auspicious activities like Japa-Homa etc., then he deserves to be severely punished by the king. Because by being engaged in Homa, he is going to destroy the king's country like water destroys fire.

(Arya Smriti 19)

"A Shudra is as impure as the crematorium. Hence the Vedas should not be recited in the presence of a Shudra."

(Vashishtha-18-9)

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Raghunath Shastri, the priest of Chhatrapati Sahu Maharaj of Kolhapur, used to perform all the rituals like Puja etc. in the Puranic way. Sahu Maharaj ordered to perform the rituals like Puja etc. in the Vedic way but the priests refused to perform the rituals like Puja etc. in the Vedic way. Because Sahu Maharaj belonged to the Shudra Kunvi caste. After this, Sahu Maharaj sent a boy of Kumhar

caste to Kashi and got him educated in Pandit and made him his royal priest and even today his Kumhar caste is priest.

"Shudras do not have the right to perform Agnihoma and Vedic Yagyas."

(Jimin 6-1-224, 38)

Even if a Shudra is learned, virtuous and fully capable of performing religious deeds, he is not considered fit for these deeds. Even if a Brahmin is foolish or immoral, he is considered entitled to perform religious deeds. This is how it is said in Bhashadharmya Samaj-

"Even if he studies in Kashi and reads the Vedas and Puranas and is handsome, virtuous and learned, O King Yudhishtira, he is not fit for the sacrifice. Even if a Brahmin is wicked and fallen, he will still be successful in performing the sacrifice."

(Linguistic society)

Shudra is not only prohibited from doing good deeds, he is also prohibited from eating and drinking good food etc.:-

"Ghee, milk, betel leaves and the best food should not be eaten by Shudras, because it causes pain to Brahmins.

Brahmin text Titiya 1-2)

Shudras have been prohibited not only from good food but also from good living so that the elite people can live in concrete buildings and they have to live in places made of straw and tiles. It has been said-

"A Shudra should not live in a house, should not drink pure water and should not sit on a high seat because it hurts the brahmins."

(Brahmin text, Tetasiya 1-6)

When the constitution comes into force, all are equal before the law, but the following arrangements have been made in the religious texts that support the Hindu caste system:-

"In a kingdom where the judge is a Shudra, the kingdom of that king suffers like a cow stuck in the mud."

(Manusmriti, Chapter-2 Verse 36)

In such social and religious systems, how could the Bahujan Samaj study? How could it develop human qualities? How could it understand the duty of nation defense and nation by developing its intelligence? How could it get a respectable position? How could it become rich by doing good business to improve its condition? When the religious system was so strict? As a result of violating this system, Rishi Shambuk was killed, whereas Shambuk used to do penance. How could anyone have a problem with his work for self-welfare? But if a person of a lower caste does good deeds, gets respect, does japa-tapa, then his act is considered against the rules and regulations. Therefore, by getting Rishi Shambuk killed, Maryada Purushottam King Ramchandra punishes him for breaking the social order. Bhil boy Eklavya goes to Acharya Dronacharya to get education. But because he is a Bhil's son, he is refused education. Eklavya becomes proficient in archery through his sadhana. To ensure that the forbidden Eklavya of a lower caste does not remain educated and fails in his purpose, the thumb of the right

hand is cut off in the name of Guru Dakshina. Many such examples can be given. When knowledgeable, thoughtful and capable people were forbidden to study because of their lower caste. Even if they somehow acquired education, efforts were made to destroy it.

As a result of living through these disabilities and prohibitions for centuries, most of the backward castes have suffered from extreme illiteracy and ignorance. Being laborers, they have also lacked education due to the profession determined by their caste. Religious beliefs and systems have been the main reason behind the existence of illiteracy among the backward classes.

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(d) Discriminatory penal code: -

Smritis and Puranas have been the code of conduct of the Indian Hindu social system. The justice system continued to function according to them. The discriminatory systems described in them are shown below:-

"The Brahmin is inviolable, so his hair should be cut off and those belonging to other castes should be given death penalty."

(Manusmriti, 8-379)

"When a Brahmin is sentenced to death, his head is shaved off and for other castes (Kshatriya, Vaishya, Shudra) the death penalty is killing his life."

(Manusmriti, 8-369)

"Never kill a Brahmin for committing any sin. And expel him from the country along with all his wealth and unbroken body."

(Manusmriti, 8-380)

"There is no greater sin in the world than killing a Brahmin. Therefore, the king should not think of killing him."

(Manusmriti, 8-382)

"Similarly, whether a Brahmin is a fool or a scholar, he is a great god. Whether he is established by the Vedic method or not, just like Agni is a great god."

(Manusmriti, 9-317)

'In this way, even if a Brahmin commits a bad deed, he is still worthy of worship because he is the supreme deity on this earth.'

(Manusmriti, 9-319)

"Even if a Brahmin has a bad character, he is still worthy of worship. Not a Shudra who has controlled his senses. Because who will milk a good donkey instead of a bad cow?"

(Parashara Smriti 8-33)

"The king is the ruler of all except the Brahmin."

(Gautama Dharma Sutra 8-15-11-59)

"A Brahmin should be appeased by saluting him by beating him with grass, putting a cloth around his neck or defeating him in a debate. Threatening a Brahmin with murder will result in staying in hell for a hundred years and hitting him with a stick will result in staying in hell for a thousand years. The person who spills the blood of a Brahmin on the ground will stay in hell for as many thousand years as the number of dust particles it causes."

(Manusmriti 11-205-207)

"If a Kshatriya abuses a Brahmin, he should be punished with a hundred Karsapanas. If he hits a Brahmin, he should be punished twice as much. If a Vaishya abuses a Brahmin, he should be punished one and a half times more than a Kshatriya. But if a Brahmin abuses a Kshatriya, he should be punished only with fifty Karsapanas. If he abuses a Vaishya, he should be punished with half as much and there is no punishment for abusing a Shudra."

(Gautama Dharma Sutra 12-8-13)

The writers of Smritis have prescribed that the sons born of Brahmin, Kshatriya, Vaishya and Shudra wives should be given four, three, two and one part of the ancestral property respectively. (Manu- 8/153) and Yagyavalka 2/125) If a Shudra kills a Dwij caste person with any part of his body, the king should get that part cut off. This is Manu's order.

(Manusmriti 8-279)

Shivaji who spent his entire youth on horseback. With his masculinity and physical strength, he established a Hindu kingdom in Western Maharashtra. But the religious contractors refused to crown Shivaji because he belonged to the Shudra (Kunvi) caste. According to the Puranas and Smritis, coronation, Upanayan and Yagya are prohibited for Shudras. Shivaji wanted to be crowned according to the Vedic tradition. When the Brahmins refused to crown him, he got Kaga Bhatt from Kashi to be crowned by luring him with a huge amount of money, because without this, it was not possible to consider him a king.

(F) Punishment for thieves: -

Old Smritis and Puranas and other religious books arranged separate punishments for Shudras, which are as shown below :-

"The sin of killing a Shudra is equal to the sin of killing a cat, mongoose, bird, frog, dog, donkey, owl or crow."

(Manusmriti 11-131)

"If a Shudra performs auspicious deeds like chanting, penance and homa, then the king should give severe punishment to that Shudra who destroys the state."

(Agni Smriti- 191)

"If a Shudra is able to hear the Vedas, his ears should be filled with molten glass and lac. If he recites the Vedas, his tongue should be cut off. If he remembers the Vedas, he should be killed."

(Gautama Dharmasutra- 12-4)

Similar punishment provisions have been made in other religious texts too.

"If a Shudra listens to the Vedas, hot glass should be poured into his ears. If he recites them with his tongue, his tongue should be cut off. If he studies and becomes a scholar, he should be hanged or his head should be chopped off."

(Shankaracharya's Brahma Sutra Chapter 1 Lesson 3

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"If a Shudra says something that offends a Dwija (elder caste), his tongue should be cut off because he is a lowly being born from a heinous place. If a Shudra treacherously abuses the Dwija (elder caste) by using their names and castes, a blazing iron rod ten inches long should be inserted in his mouth. If he preaches Dharma to Brahmins out of pure ego, the king should have hot oil poured in his mouth and ears."

(Manusmriti 8-270-272)

"If a Shudra wishes to sit on the same seat as the upper caste people, the king should brand his waist and expel him from the country or have his buttocks chopped off."

(Manusmriti-8-281)

"A Brahmin man who commits adultery with a Shudra woman should be expelled from the country. But a Shudra who commits adultery with a Brahmin woman should be given the death penalty."

(Apastamba Dharma Sutra Question-2
Panel 10 Section- 27 Sutras 8-9)

(h) Economic exploitation

It has been said that the result of the discriminatory caste and varna system was that the Shudra class remained poor and uneducated and lived an animal-like life. The commission is here throwing light on the economic exploitation for them:

"A Brahmin should fearlessly take the wealth of a Shudra because a Shudra has nothing of his own; his wealth belongs to his master (the Brahmin)."

(Manusmriti 8-417)

"If two or three parts of the yagya remain incomplete, then for their completion the money of the religious Shudra should be forcibly stolen, because the Shudra is not connected with the yagya."

(Manusmriti- 11-13)

"Even though a Shudra has the power to earn money, he should never accumulate wealth because after acquiring wealth he starts harassing the Brahmins."

(Manusmriti-10-129)

The caste system has always been a means of fulfilling caste selfishness and maintaining the exploitative system. Its creators have very cunningly given it a stepped shape like a pyramid and have kept themselves in the safest and best position. See-

"He who does not donate to the Brahmins from his accumulated foodgrains is a thief and a sinner. He should be treated like a Brahmin killer."

(Parashar Smriti 2/16)

"Whatever is there in the world belongs to the Brahmins. Being born from the mouth of Brahma and being of noble family, he is entitled to all the wealth."

(Manusmriti 1/100)

The interest rate according to caste was also the highest on the Shudra class-

"The interest should be taken at the rate of two rupees per hundred from a Brahmin, three rupees per hundred from a Kshatriya, four rupees per hundred from a Vaishya and five rupees per hundred from a Shudra."

(Manusmriti- 8-142)

Shudras should remain poor and despite having the ability to earn money, they should not be able to become rich. If, on the

contrary, he becomes rich by earning money, the king should not only snatch away his wealth but also get him deported.

The principle of Varna system has deprived 80 percent Bahujan Shudra Varna of rights and exploited them for thousands of years. And the said system has made Shudras so crippled due to God's system, theory of rebirth, fatalism etc. that they cannot even think of fighting against injustice. Therefore, they cannot revolt against their pitiable condition even after doing physical labour like animals. Instead, they keep cursing the bad deeds of their previous births and keep believing that whatever is written in their fate, they have to suffer.

For centuries, we followed the axiom “Jehi Vidhi Rakhe Ram Tehi Vidhi Rahiye”.

Although this discriminatory caste system has been opposed in every era. Acharya Charvak was the first to oppose it. The great man Gautam Buddha launched an effective campaign against it. Saint Kabir raised his voice against it. Guru Nanak Dev, saddened by this caste system, started his own sect which is also called Sikhism. Swami Vivekananda, Mahatma Jyotiba Phule etc. attacked its fanaticism. But the story of the cat's nine lives is true about the caste system which has survived till today despite facing many oppositions.

Although discrimination on the basis of caste has reduced to some extent due to the laws made by the British, public education and spread of modern ideology, introduction of railways, newspapers etc., hotels and industrialization and urbanization in modern times. The immortal warriors of the country's freedom

movement, Father of the Nation Mahatma Gandhi, national leader Jawaharlal Nehru, Dr. Bhimrao Ambedkar, Ram Manohar Lohia, and national leaders like Sardar Patel etc., had advocated for equality of all classes and castes. The intensity of casteism decreased to a great extent due to the feeling of participation and nationalism. The program of upliftment of the untouchables started by Mahatma Gandhi and the fight for their rights fought by Dr. Ambedkar created awareness among the smaller castes and in this regard, necessary laws have also been made to eradicate untouchability and discrimination.

After independence, the adult franchise system has given the most formidable challenge to the caste system. The role of caste has become important in the political system based on adult franchise and due to the current politics, people of lower castes have started getting high and respectable positions which they could not get through religious and social means. Hence, now there has been some adjustment in equality between upper and lower castes. But casteism has emerged in another form.

This means that through this discriminatory varna caste system of thousands of years, the backward castes considered to be inferior were not only considered to be inferior or smaller castes but they also remained backward educationally, economically and politically.
